1: Whiting E-5 (1936-1937) 1941
OJ13 Kwoma OJ13

224 strangled by hand or are snared by means of a running noose
[851] tied to the end of a stick. A man sometimes constructs a small deadfall trap in the granary or dwelling to catch stray rats, but more frequently he sets a hunting dog on these pests.

224 If a man does not use a bow and dart or spear to kill small
262 animals, the belief about his blood does not strictly apply.
[826] He may eat them without harm. Many Kwoma, however, do not take the chance of eating something which has been killed even in this way, and give the meat to some other member of their family.

224 Opossums and birds of paradise are exceptions to the
703 lack of interest in small game. A man may expend consider-
237 able effort hunting these, not because of their food value, but
223 because they yield homicidal insignia. A man who has taken the head of an enemy is permitted to wear a band of opossum fur on his forehead and bird of paradise plumes in his comb. Hence a man who already has the privilege of wearing such insignia eagerly seeks them, and one who does not yet have the privilege seeks them to use in the future or to give to a *brother* or *uncle*.

252 Processing sago is a continual chore for Kwoma adults of
593 both sexes. The technique which they master during adoles-
885 cence has been described in the preceding chapter. The only change which occurs at adulthood is that the work group is composed of a man and his wife rather than of a brother and
[439] his sister. The habits of processing sago are maintained by
[476] the family's need for an everyday supply of sago flour, for a
[796] surplus to be traded with the river people for fish, and for contributions to necessary work bees and ceremonial feasts.

226 An adult woman continues to fish as she did during her
462 adolescence and childhood. Since marriage is patrilocal, she
[591] fishes in a new locale with the women of her husband's hamlet.
[433] The main fish supply comes from trade; consequently fishing
[467] is only a supplementary occupation in an economic sense and is engaged in primarily for recreation.

222 A woman supplements the larder with edible produce from
462 the forest. She collects the leaves of certain wild trees for use as greens; she searches in the dead butts of sago palms for

439 628 532 534 This morning just after dawn Sow went by in a hurry with cuscus fur on his head and carrying two spears. Soon afterward, the gongs at Wenya began the assembly call. This kept up for about fifteen minutes, several gongs going at once and cries of Ha yano. The house boys did not know what it meant. Hay ran down to ask Wof who said that they were beating a "tunket" with Tangwishamp to exchange sugilawas (carved wooden figures). A few minutes later a very high-toned gong sounded, and they all jumped at this and ran out of the house saying that it was the "garamut bilong fight". Wof was coming up the hill and reassured them it was only the "tunket" for exchange of sugilawas. Later (10:00) we heard distant gongs play the dance rhythm. Has and Gwiyap said that the meeting of Tangwishamp and Hongwan would take place at Mdowey house tamberan at Wambanj. (This morning they had said, convincing us it was not a fight, that had it been, there would have been many more people running by with spears. Everybody would have gone).

123 439 Afalawanj came in this morning and sold me a clay bird.

114 302 123 457 February 20, 1937. Tip left three days ago. War and Kar came around in the evening. War had rubbed clay on his forehead which he explained he put there because he was sorry Tip had gone. While they were here someone called out from Wenya. They listened and then went out to where they could hear better. Kumb had come too. The Wenya said that the Tangwishamps were bringing a pig in the next day and wanted to know if Hongwan wanted [435] part of it. Wof joined in the discussion from his house. They decided they didn't want it because the Tangwishamp prices were too high.

628 [411] [412] The next day in the afternoon the Tangwishamps began drifting in; about a dozen men and women came and stopped in to look at our house. They carried no weapons except an occasional bone dagger or adze. They slept

628 in the houses of their relatives here and went back the following day. Latai and another visited toward evening and were cross because the [437] [435] Tangwishampa asked exorbitant prices for betel pepper. (Hamb had tried to buy some and they had asked a big knife for a rope. Finally they settled for some beads and a razor blade.)

593 Yesterday noon Kum was crying out and Chinawa answered him from down below in Wof's garden. She told him to stop his crying and then refused to answer. He kept up his crying for about half an hour. No one paid any attention to him except Owiyap and May who were playing ball by the house, and they made a few remarks "Fas in naus shit nuting" but did nothing about it.

578 In the morning, Wayakola's oldest daughter and Kar's wife were cut by War and Marok respectively.

123 Kar slept at my house last night. He was sitting after supper talking to him; Mar called me, so I went down to his house; the fire had been put 787 out in the agayin (porch). Dim figures filled the place. It turned out that all the wives--Owiyaps sisters and Kwiyakai were gathered inside. Chinawa and Owiyap's older sister were holding Awambaka down because she was possessed by a ghost. May, Mar, Owiyap, Mas, and Asa had gathered outside and would rush up the path at the slightest sound. This would amuse the wives very much especially Chinawa and Ugangaya who were laughing and giggling all the time. Every once in a while Awambaka would begin to kick her feet around and try to free the firewood stick which she was holding in both hands. This would be a signal for everyone to scatter except Chinawa and Ugangaya and Mar, who would try to talk to Awa. She would either not answer at all or else with an annoyed monosyllable "muh -- leave me alone". Finally she began thrashing in earnest when Hamb appeared and

124 against War if he makes a fuss -- to say "like bilong mari". Then Gwiyap said that he should bring his two sisters up here to stay at my house so that Mas would not upset the plan. Mar said no, he was going to sell Mas one of them and take care of the other -- he repeated that I was "papa true bilong them", and I must look out for them.

584 Kar came tonight. He talked with Mar about getting Uka, and they agreed it was all right. The plan was that Mas marry Awa in return to cancel the necessity for pay.

582 After supper loud voices were heard at the house tamberan, and then Kumb shouted back and forth to Mar. He said that it was no good to marry a woman from the same sib because the blood would not be renewed, and their children would be no good. Mar said to me "Never mind Kumb, I can fight him". A little later he called out for Kumb to come up. He came [583] with Mas. They discussed the matter in a friendly way in pidgin, but I couldn't get the gist of it except that Mar would get Awa's bride price; Gwiyap, Fit, Afi, and May would get Uka's.

April 16, 1937. Mar has decided to put off his affair with Uka.

123 I went down to see Latai who was reported to be sick. He had a slight [952] cold and a gash about ten inches long in the calf of his leg which was 123 almost healed. A pig had torn it with its tooth. He gave me and Gwiyap 431 some areca nuts, betel nuts, bananas, greens, and breadfruit. The areca 437 nuts belonged to him, and he gave them without expecting repayment. The 276 rest were his children's or wife's, and he asked for pay. (Betel nuts are [262] either sold for a high price or given away -- other food is bartered. It seems that food is only given to relatives whereas betel is given to (exchanged by) friends. Therefore, they have a different valuation. I am always given betel by the natives without their expecting pay, but food is sold to me.

252 up just after dawn to say they were cutting up the pig. Way, Marok, and Kar were doing the work -- Wof was looking on. Before the work was finished, War, Afok, Fokatay, and Tefalka came up. They sat around Wof's house and smoked, talked and chewed betel for ten minutes or so and then drifted off. They all sat facing away from the house, the women at the back..

501 Mos had planned to work on his canoe and came up carrying an ax. War told him to wait until he came back from Koriasi, and he would help. It wasn't worth it to ruin the canoe, as Mos and Mar were not good enough workmen. The others agreed, and Mos has given up the work.

191 [522] The house boys are teaching Afok pidgin. He treats it as a joke, and everyone is amused.

752 123 Kwos came to the house and said that his father had told him not to come, but that if I wanted to put salve on his sore, I should come down there. His right eye looks pretty bad; it is secreting pus. His right cheek is cracking like roast pork. His left eye is all right, though the eyelid is still somewhat swollen.

838 123 439 576 Mos and Gwiyap were playing the homosexual game, calling each other friends -- without the usual hilarity but rather unusually. Cimpangay came bringing firewood for me -- and asked for beads. Nan tok (one who speaks my language)was his greeting for Gwiyap.

436 437 Marok and his wife, Uka, Chinuwa, Yewaf, Difa, Mboren, Der, War, and Wof went, carrying pig and two mat bags of yams contributed by Marok. Gwiyap and Mar contributed a "lap lap" each. They will receive a lot of shell money in return. Moy would have contributed something, but he is a "monki nothing".

593 Since Mguseruka's brother was killed by the police boys, she will not come to Rumbim because there is no one to look out for her, and she may be raped or sorcerized. Otherwise she would come with money, and soup

Preparation and cooking of yams

252 Yams are prepared for boiling by cutting off the skins with a cane knife. The yams are cut into chunks, the size of medium potatoes, and placed in a clay pot (about three quart size) to which water is added. They are boiled until they are soft, removed from the pot with yam sticks and placed on freshly picked banana leaves. A small amount of salt (wíg) is put on the leaf as well. [263] [192]

Salt (wíg)

263 192 [437] Salt is made by burning dried sago bark (punkú). The ashes are eaten. (It tastes like medicated salt.). Kost (pidgin) is trade salt, much preferred to the homemade variety.